

The Brooklyn Jewish Center Review

*August—
September, 1951*

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New Year's Greetings

THE SPIRIT OF THE HOLYDAYS

ROSH HASHONAH and Yom Kippur are different in spirit from other Jewish festivals and are known as "the Days of Awe." In all other festivals, the spirit is one of exalted joyfulness. The exaltation of Rosh Hashonah and Yom Kippur, though not devoid completely of festivity, is profoundly serious, imbuing the Jew with a feeling of the heavy moral responsibility which life puts on all. The mood of these days is expressed most beautifully in the following Rabbinic comment: "The Angels inquire of God, 'Why does not Israel chant the Hallel, the hymn of Thanksgiving, before Thee on Rosh Hashonah as on other holy days?' Whereupon God replies, 'the Book of Life and Death are open before me on Rosh Hashonah. How can I harken to psalms of praise?' " The Gaon of Vilna on the other hand was of the belief that the emotion of contrition that grips us in this period of the year should not lead to excessive sadness and mourning. "One should not weep on Rosh Hashonah," he cautions, "as we read in the Book of Nehemiah, 'Do not mourn and do not weep.'"

The following Rabbinic comment conveys the same message. "A man waiting

trial is usually dejected and wears sombre garments. Israel, however, is different. On Rosh Hashonah, the children of Israel dress in holiday attire and eat a festive meal. They are confident of God's mercies." It is interesting to note that according to Rabbi Simeon ben Gamliel, Yom Kippur was originally a day of gaiety and even frivolity, when daughters of Israel were accustomed to go out into the vineyards and engage in flirtatious dance in order to allure the men of Israel into marriage.

The spirit of the High Holy Days can best be summarized by the following phrase from the Book of Psalms—a phrase which is most meaningful for us who have to live in an era when the apparently contradictory emotions of joy and sadness are commingled in our hearts—*"Rejoice with trembling."*

As in every aspect of Jewish life, the spirit of Rosh Hashonah and Yom Kippur find concrete expression in the quaint folk customs which lend a distinctive character to these "Days of Awe." It was customary in some Jewish communities for the women to braid the *challos* which adorned the holiday table in the form of a ladder, thus vividly portray-

ing the fluctuations, the ups and downs, of human destiny as described in the Un'Saneh Tokef prayer, "On New Year's Day, the decree is inscribed and on the Day of Atonement it is sealed; how many shall pass away, how many shall be born; who shall become poor and who shall be wax rich; who shall be brought low and who shall be exalted."

In Lithuania, it was the practice to make Round Challos surrounded by some pieces of dough in the shape of a wreath symbolizing the sovereignty of God Whose Kingdom is proclaimed on the High Holy Days.

The custom to eat sweets on Rosh Hashonah is an old one. In Biblical times, Ezra is recorded telling the returning exiles from Babylonia to eat good things and to drink sweet wines on this day. Dainties whose Hebrew or Aramaic names suggest blessings or forgiveness are preferred. In Western Europe, the head of a calf or fish and honey, in which the bread is dipped, is eaten. The first symbolized the importance of playing a leading part in the affairs of the community and the second, a year of sweetness and pleasantness.

—RABBI MANUEL SALTZMAN.

TRUMPET OF FREEDOM

THE sounds of the shofar were sweet music to the ears of slaves in ancient times. The release of a slave from servitude was pronounced by the blasts of the shofar. Thus, the shofar has become a symbol of liberty. Even to the modern listener its sounds bid him to free himself from everything that may enslave him.

One of the impressive observances in ancient Israel was that of the Jubilee Year. This came once in 50 years, climaxing seven Sabbatical years. The Hebrew name for Jubilee, "Yobel," actually means "blasting" on the shofar. During Jubilee or Yobel all land properties reverted to the original owners. The inordinate accumulation of land in the hands of the few was thus prevented by the Biblical Jubilee law.

Those familiar with the Bible will recall the incident of Nabot, the owner of a vineyard, who refused to sell his property to King Ahab because, as he explained, the Hebrew law forbade him to give up the property of his ancestors. He might have agreed to sell the property under ordinary circumstances, but in this case where it was demanded by the king as eminent domain he knew that it would never revert back to his heirs during the next Jubilee. Ahab had Nabot executed on a trumped-up charge and then seized the vineyard. It will be recalled that Ahab was denounced by the prophet Elijah and the king's death upon the battlefield was hailed as divine punishment for his wicked deed.

The shofar differs from other instruments in the fact that its blasts are mono-

tones. The signals are based not so much on the tones of the call but rather on the length of each sound. There probably were various lengths and combinations of lengths for the different kinds of signals in ancient times. In the present use of the shofar, for the Rosh Hashanah ceremony, there are three traditional notes. They are "Tekiah"—a long stretched-out sound; "Shevorim"—three broken shorter sounds, and "Teruah"—nine staccato blasts. These three shofar calls are sounded three times. First, in honor of "malkiyot" (kingdom), in recognition of God's reign; second, "zichronot" (remembrances), to recall the binding of Isaac and to memorialize many other events in Jewish history, and third, "Shofarot"—to comply with the precept of the shofar itself.

—HARRY CUSHING, J.T.A.

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A TIME FOR CONSECRRATION

IT IS in a state of confusion and bewilderment that we approach the dawn of a new year. The truce in the Korean hostilities has not yet been achieved; the cold war between East and West is still on, and the threat of a third world war continues to hang over our heads. A thick darkness seems to have enveloped the world.

We are overwhelmed, too, with the heavy problems weighing upon our brethren in the new-born State of Israel. We are apt to become depressed by the tremendous task that faces that little land as it keeps its doors wide open for the tens of thousands who flock to its shores every month.

Here, in our beloved America, we also face overwhelming problems in preserving our religious and cultural heritage so

that the future generations may carry aloft with pride and dignity the banner of our people's ideals.

It is the function of Rosh Hashonah and Yom Kippur to dispel the darkness from our eyes and to renew our faith in the ultimate triumph of man's highest ideals of peace and brotherhood and justice. May the coming solemn season succeed in making us recapture that faith and gain the courage to work for the dawn of that better day when truth and righteousness shall fill the hearts of all men.

May these holy days succeed in deepening our sense of duty to our faith, to our people, and to our fellow man, and thus begin for us a year of blessed, useful achievement.

—DR. ISRAEL H. LEVINTHAL.

THE GRIM SITUATION IN ISRAEL

ECONOMIC and social reports from Israel, in themselves disheartening, may at least have the value of stimulating American Jewry to greater effort on behalf of the current campaign for investment in Israel bonds.

Discussion of these reports, dealing with many sides of Israeli life, must be limited here to several aspects. The entire problem, however, is highlighted and dramatized by the elementary fact that many Israelis have been reduced to living on less than a minimum balanced diet. Great numbers have subsisted on bread and cheese alone. For some weeks there has been no meat, and even when formerly it was available, the quantity

amounted only to one-quarter of a pound per person per week. Sugar is scarce, and even fruit and vegetables have been virtually non-existent.

There are, of course, two causes for this condition. The first is due to constant and tremendous immigration, numbering in three years 660,000 persons. It is to the everlasting glory of the people of Israel that among the first enactments of the Knesseth after the proclamation of the State of Israel was "The Law of the Return," entitling all Jews to come to Israel. This law, which is the legal codification of the ancient prayer, *Lesbonah Haba Le Yerushalaim*, has been

obeyed literally, with the mind and heart and soul of every Israeli, and without counting cost in comfort and health for the original inhabitants of the land. Regardless of the burden and strain on the economy of the country, and at a sacrifice to individual Israelis which is almost beyond the imagination of people living in terms of American comfort, every Jew who has returned to the Homeland has found a loving hospitality among its people. There simply have not been enough resources to make the transition easier for either the old or the new inhabitants.

Another cause is the lack of employment outlets. To build new industry requires new capital. The United Jewish Appeal is the channel through which the Jews of America may aid in the day-to-day settlement of the immigrants. The Israel bond campaign, however, is the medium through which the long range investment in the country, and the building up of its economy, can be assured. Israel has every resource to assure the safety of such investments. Manpower that is endowed with determination, incentive, dedication and devotion is joined to great potential natural resources. All that is lacking is the capital to transmit these potentialities into actualities. It is the bounden duty of American Jewry to supply such capital. The Yishuv has made its sacrifice in the winning of independence and now we are called upon to make a vastly smaller contribution, and only in monetary terms. There should be an eager welcoming of the opportunity.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A DISAPPOINTING RESOLUTION

I HESITATED to sound a discordant note in the very first issue of this season's *Review*. And yet the matter is so vital that I must express my dissenting voice even though we are approaching the solemn season in our religious calendar, and there are many other important themes that should be discussed.

Practically all of the members of the Brooklyn Jewish Center and readers of the *Review* are Zionists and are affiliated with the Zionist Organization of America. All of us have joined the Zionist Organization, not because it represented for us any particular political or economic, or even religious program, but because it symbolized for us the one organization which all Jews, no matter to what particular party slogan they favored, could join to work for the one purpose—the fashioning and the rebuilding of the State of Israel. That is why so many of us were keenly disappointed with the resolution that was passed at the recent convention of the Zionist Organization, namely to align the national organization with the General Zionist Party in Israel.

A large number of the delegates sensed how ill-advised such action was, and tried to prevent its passage. But the pressure of some of the leaders was too great, and the resolution was passed.

This action at once changed the whole aspect of the Zionist Organization of America. It transformed it from an all-inclusive and all-embracing body to a party organization, with the assumption that every member accepted the program of the General Zionist Party in Israel as opposed to the programs of the other parties functioning in Israel. But this is contrary to the entire philosophy that formed the basis of our American Zionist Organization since its inception, and it will certainly not enhance the prestige or the usefulness of the organization.

Now it is true that there are party organizations in America, such as the

Histadruth or Poale Zionists, aligned with the Mapai in Israel, and the Mizrahi, aligned with its party in Israel. The argument of those who favored the convention resolution was that since there are such parties in America working for and with their respective parties in Israel, the Zionist Organization, which always prided itself in being the general Zionist Organization in America, could align itself with the General Zionist Party in Israel. But there is a great difference of meaning in the term "general" as it referred to the American Organization, and the term "General," with a capital G, referring to the party in Israel. In the latter case it stands for a particular party program of inner Israeli politics and economics, while in the case of the American Organization the term "general" referred to the all-inclusive policy of the organization, appealing to Jews of all shades of opinion and belief.

If a need is felt for a special group in America to align itself with the General Zionist Party in Israel, then those who feel that need should organize such a party, make propaganda for its special needs, but not utilize the Zionist Organization of America for such a purpose.

The very beauty and strength of our Zionist Organization consisted in the fact that it won the allegiances of many Jews who were very close to some of the aims and ideals of the Mizrahi, of the Mapai—and some even of the Heruth—as well as of the General and Progressive parties in Israel. It was the strength of the Zionist Organization that it could voice its opinion on each and every problem uninfluenced by the spirit of partisanship. That was the secret of its effectiveness, and that is why it could attract within its midst the religious and the unreligious, the conservative and the radical, the capitalist and the laborer.

We must remember that there is keen rivalry as well as conflict not only between the General Zionists and Mapai, but also between the Mizrahi and the General Zionist parties in Israel. The

Zionist Organization of America, in transforming itself into a party organization, has at once weakened the influence that it had and could continue to have on all parties as the one non-partisan group, interested solely in the welfare of the State of Israel.

Many years ago *New Palestine*, the official organ of the Zionist Organization, conducted a symposium on this very theme—should the Zionist Organization change its original policy and become the spokesman of a particular group or party. I recall that in my answer I quoted the words of the blessing that we recite in the grace after meals, that God should favor us *Bakol, Micol, Kol*. That in essence was the unique blessing of the Zionist Organization, that its constituency was *Micol* of all types and groups, that it was *Kol*, inclusive of all Jewry, and therefore wielded an influence *Bakol*, in everything—in every problem and issue that faced the cause of Zion.

I am confident that the vote of the Zionist Convention does not represent the considered opinion of the rank and file of the Zionist membership. We shall, of course, continue to be affiliated with the Zionist Organization even though we are strongly opposed to the recent transformation. But the task should be ours to work for a speedy reconsideration and recalling of this action, so that the Zionist Organization of America may regain its uniqueness and become again the effective instrument through which all American Jews, no matter what their sympathies may be toward any of the party slogans in Israel, can work for the up-building and strengthening of the State of Israel and for the creation of the cultural and spiritual bond that should exist between the Jews of Israel and the Jews of America.

Israel H. Perutthal

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This is a tale related by one of the pious on Erev Rosh Hashbonah before the Evening Service.

THIS is told of Rabbi Israel Baal-Shem Tov, of Blessed Memory.

On one occasion, it was revealed from Heaven to the Baal-Shem Tov that there existed in the world one individual who served God, Be Blessed, daily, with greater love and self-sacrifice than he. Therefore, he longed to meet this man, to stand closely before him and to observe the manner of his service. But he met with no success in his search. Then he remarked, "Whoever tries to force his good fortune, will be forced aside by his fortune." (Ber. 61a.) He decided, therefore, to let this matter lapse in his memory and wait serenely until he merited a sight of this man who excelled him in his godly service.

The delay was not long. On the last Saturday evening of the month of Elul, the Baal-Shem Tov recited the Selihoth with great warmth. When he completed his Selihoth early in the morning he ordered that his carriage be ready for him, and in the company of a few companions he occupied his seat therein. At last the coachman arrived, occupied the driver's seat and took the reins. When the horses started, the driver relinquished the reins and directed himself toward the travelers, while the horses proceeded on their own accord. There was silence, no questions were asked in regard to this strange event, nor whether the horses were directed. But the horses hastened, actually swallowed the distance; they did not run but actually flew like eagles. It was as if they were on a magic carpet. Many hours they traveled in the darkness of night and passed through village and forest and vale.

Towards daybreak they beheld before them a broad green sward, thickly coated with dew and spreading a fragrance far and wide. On this field a flock of sheep was scattered, some standing, some lying and licking the green grass about them. Silent and astonished, the travelers descended from the coach, washed their hands in the dew, wrapped themselves in their fringed *taleim*, adorned themselves in their *teflin*, and began praying to complete their service by sunrise. At the close of the morning prayer, they heard

a sudden blast of a *shofar* and were greatly frightened.

Lifting their eyes, they beheld a shepherd clad in a hairy garment standing on top of a hill and sounding the trumpet. Immediately upon hearing this sound the sheep began to gather, block after block, and took their stand at the summit of the hill alongside of a well with their eyes looking upwards. When the shepherd beheld that all the sheep were assembled, with not a one missing, he descended, rolled the stone from the well, drew up the water by a bucket tied to a thick rope and poured it in a trough. When the trough was full, the shepherd whistled. The sheep surrounded the trough and drank. After they satisfied their thirst, the animals scattered, while the shepherd gazed upon them with eyes full of love and compassion, as a mother would look after her young children.

When the shepherd saw that the sheep had returned to their pasture in peace, he washed his hands, straightened himself out, raised his eyes toward Heaven and began speaking as to himself. And thus he said, "Master of the Universe, Thou has created Heaven and Earth, Thou hast laid the foundation of the world and the fulness, thereof. The great and small, my master, the nobleman, and me his servant, all are the work of Thy hand and it is for us to praise Thy great name. I have heard that there is one people on the earth, the sons of Abraham, Isaac and Jacob, who pour out their prayer before thee thrice daily. At morning, noon and evening, they sing praises and properly glorify Thee. I also, Thy servant, am one of them, and I also desire to serve Thee in the manner of my fathers, but I do not know how to properly accomplish this. When I was an infant in my crib, I lost father and mother, dwellers in the village, and I was gathered in by the kind Prince into his house, who placed me in the care of the elder of the shepherds. At his home, I was raised. The ways of the flocks he taught me, but the ways of my people I knew not. I chose, therefore, to serve Thee according

The Rabbinical Origin of the Famous Story of the Juggler of Notre Dame

THE SERVICE OF GOD

Translated from the Hebrew of the "Sefer Ha-Moadim."

By DR. ELIAS N. RABINOWITZ

to my ability. Behold the *shofar* is before me, and the manner of its sounding I have expertly mastered since childhood. I never err in its sounding. May this *shofar*, I pray Thee, be as an advocate between me and Thee."

Hardly had he finished his prayer, when he took the *shofar*, which hung on a thick string around his neck and winding down to below his arm; and he placed the mouth of the *shofar* in his mouth, tightened his lips well, and blew with all his might for the sake of divine worship. He blew with such force that he felt exhausted to the ground. When he felt restored to full strength, it was already noon. He rose, ascended the hill and again sounded a full blast, whereupon all the sheep assembled around the well. Again he descended from the hill and watered the sheep as before. When the sheep scattered and began to feed on the grass, he waited a moment and then directed his heart towards heaven in prayer.

"Merciful Father," he said, "the kind and the beneficent to all creation. In Thy broad hand Thou feedest and sustainest all, from the mightiest to the lowliest of creatures, among whom are my master, the nobleman, and myself, and also the sheep around me. For this we are bound to thank Thee. But not all fulfill their duty toward Thee. There is one folk on earth whose sons praise Thy name and serve Thee daily by Torah and prayer. I also am one of them, but I have been forcibly removed from them, and therefore I do not know how to serve Thee. But one thing I know, and my soul is filled with joy whenever I am engaged in it, and in this manner it is my purpose to serve Thee, and perhaps it be pleasing to Thee. From the mouth of the elder shepherd in whose lap I was raised, I learned to sing as the shepherds sing, and, therefore, I shall sing these

songs for the glory of thy great Name."

No sooner had he said this than from his mouth there came forth a melody full of longing to the living God, the likeness of which was never heard. His voice was clear and sweet, and from his throat there flowed forth a song that filled the entire breadth of the valley, as the song of the nightingale fills the forest. There is no word to describe its beauty, but pleasant vibrations, thanks, and submission filled the entire air. Even to ears of the sheep it reached. They raised their heads, they directed their ears, they ceased to nibble and listened in wonder.

Thus he stood singing until virtually there was no strength left in him, and with the waning of his strength his melody ceased.

After some time he awoke and noticed that the sun was sinking, and soon evening would come. He was very tired, but he took courage and returned to the mountain and blew a strong blast of the trumpet. Again at this sound, the sheep gathered at the well. With his remaining strength, he descended to them and gave them water. While he did this, he looked at the heavens and beheld the stars twinkling their brilliance and said:

"How great are Thy works, Master of the Universe. What is there in my weak being to do in Your honor which I did not do? I know how to blow the *shofar* and I blew it. I learned to sing and I humored Thee with my voice. My heart and soul sang before Thee, living God. But what are all these before Thee? Creator of all, I desire to do before Thee some satisfactory deed but I know not how. I have another service which always satisfies my prince, and perhaps they will also please Thee."

•

And as he spoke thus he began. First he bent down his large body and spread his two hands in the ground; then he lowered his head and raised his legs and made a somersault. He did this many times, increasing his speed until finally he appeared like a living ball whirling in the air. Thus he continued as long as his strength continued. But when no longer he had strength he fell to the earth like a dead stone. Soon he regained strength, stood up, straightened himself out and said:

"O Lord, God, one more thing I have for thee. Yesterday, our master the

POEMS OF FAITH

By. J. M. BERNSTEIN

O COME to me,
Lord, almighty.
Come to me,
on the wings of my heart
and I will fly with you
through all the days of my life.
And when I die
I'll leap upon
the wings of your heart,
and fly with you
all the days of your life, my Lord.

I HEARD you singing in my heart, Lord
of creation,
I heard the song of all creation in my
heart.

I wished my mouth to interpret,
the song of all creation,
the song of you my Lord.
But, my Lord,
my words were clumsy,
they were but the foam of the song.
Give me, Lord, the right words,
let others hear your song in my heart.
Let others hear your song in their hearts,
Lord of creation.

MY SPIRITUAL carving knife
marvelled out of my life
a slice of song,
and thrust it into man's heart,
for preservation.

One side of eternity
looked toward
the piece of song;
the other side looked away.
Eternity nodded her head
to that song of mine.

Everything in existence
smiled;
all thought it comic
to greet such a nothing "shebi"
—a nothing of a song.

WHEN you see a crowd, my man,
don't say: "Here are the bricks for
our house."

When you see a crowd of people,
say in your heart:
"How high is the tower,
how strong the foundation,
and how glad am I,
to be one brick of His bricks."

Prince made a great feast for all his servants, and I also was in their midst. He sat with us the entire time and when he left, he blessed us and gave each one of us a coin of the value of ten pennies. I have no desire for this coin and I shall dedicate it to Thee, O Blessed, and it is my desire that this coin, spread before thee, be received from my hand." And while speaking he put forth his hand and threw the coin towards high. At this moment something like a brilliant hand appeared issuing from Heaven and received the coin, and the shepherd continued saying:

"I have heard there is a reward for the deeds of those who serve the Lord. If my lot is with them, I bequeath willingly as a complete gift this portion which accrued unto me."

At this moment the Baal Shem-Tov could no longer restrain himself and said to his disciples, "Look and perceive to what extent the righteousness of this shepherd extends. It is written in the Torah, "Thou shalt love the Lord. Thy

God, with all thine heart and with all thy soul, and with all thy might (Deuteronomy 6, 5) and he fulfills this verse earnestly in its full meaning. Verily, he is one of the saintly of the earth 'who minister to their Master without the conditions of receiving a reward. (Abot 1, 3).'"

May their portion be with them and their worthiness shield us and all Israel, Amen.

THE LULLABY

THE Sassover Rabbi was late for the Kol Nidrei Service one Yom Kippur Eve. A group of the congregation went in search of him. Nearby they heard his voice singing a lullaby. It was in the home of a widow, and when they entered they found him soothing a little child to sleep. The Rabbi explained that the mother had left the infant to attend the synagogue. It had awakened and cried as the Rabbi passed by.

*A Survey of the Jewish
Activities at a Great University*

JUDAISM AT YALE

By LEON SPITZ

THE stately Yale campus is situated in the very heart of New Haven. It is also within walking distance of the old New Haven Jewish community, with its synagogues, its business sections, its communal institutions, and its *kosher* restaurants. While the great majority of the student body have their meals in the Yale Commons, there is no doubting but that an appreciable number of Jewish Yalermen do get an occasional nostalgia for *kosher* delicatessen, knishes, borscht, and are conveniently located to enjoy them.

It has been recorded that the first prominent Jewish student at Yale was Judah P. Benjamin, who held several Cabinet posts in the Southern Confederacy during the Civil War. For some reason no one knows to this day, he was expelled from the university, but this did not prevent his meteoric rise to greatness in the Confederacy and later as President of the British Bar. The stigma was removed forty years after his death, when the Yale Corporation conferred upon Benjamin an Honorary Degree, reinstated him as a Son of Yale, and established a Fellowship in his memory.

Judaism preceded the first Jewish student at Yale by many years. It was in Revolutionary days that Dr. Ezra Stiles became President of the institution. He was, in the phrase of his generation, a "Hebraician," a lover of Hebrew. He numbered among his friends and correspondents Rabbis from Newport, New York, and Hebron, in the Holy Land. He set down in his "Literary Diary" several hundred notations about Jewish life in Colonial America and in Eretz Israel so that his book became a source for the study of early American Jewish history. Stiles introduced Semitics at Yale and to attract attention to the courses he enrolled his own wife and daughter.

Contact between the Holy Land and Yale was continuous ever since. I still recall how, perhaps a score or so years ago, Prof. Bacon of the Semitics Department, returned from an excavation trip in Palestine and told us of his even more interesting excursion in a Ford car together with the late Dr. J. L. Magnes to Mt. Sinai in search of "manna." The George M. Kohut collection of Judaica has for years occupied a prominent place on the Yale library shelves. From time to time the Department has conferred the

Doctorate in Semitics on young Jewish scholars, among them Dr. J. J. Schwartz of the United Jewish Appeal, Dr. Pinchus Churgin, national president of the Mizrahi Zionist Federation, Dr. Samuel Feigin of the Chicago College of Jewish Studies.

At present the Faculty includes a German-Jewish professor whose interests are confined entirely to the studies of Jewish antiquity, and he edits the famous Yale Judaica Series. In the publication of these editions of Medieval Arabic Jewish texts he is assisted by a Board of Editors composed of both Jewish and Christian scholars from all parts of the world, including the brilliant President of The Jewish Theological Seminary of America, Prof. Louis Finkelstein. These researches and publications have been made possible by a generous fund endowed by Mr. Louis Rabinowitz, a New York Jewish philanthropist, who, incidentally, has acquired the original manuscripts of Sholem Asch's works and contributed them to the Yale Library.

Yale also controls the American Oriental School at Jerusalem, so it may readily be seen that it is a most important seat of Hebraic and Semitic learning. But Jewish students nowadays seem to stay away from the Semitics Department.

Yale was officially, if only indirectly, represented at the founding of the Jerusalem University. Its attitude toward this institution has been an interested, if not enthusiastic one. Albert Einstein was the recipient of an honorary degree. Prof. Chayim Weizmann was tendered an official though modest luncheon, the incumbent Hebrew University President, Dr. Borodetzky, who had been an astronomer at Leeds University in England, has paid an unofficial visit to the Yale University.

On the more significant issue of Zionism and the State of Israel Yale authorities appear to be divided to this day. It may be stated authoritatively that the Yale Law School Faculty, whose Prof. Fowler Harper is a frequent lecturer on Zionist platforms, has taken a decisive

pro-Israel stand. On the other hand, the Yale head of the American Oriental School at Jerusalem is almost viciously pro-Arab and has recently published two books in opposition to Israel. The liberal Dean of the Divinity School explained to me that he had favored the Dr. Magnes plan of an Arab-Jewish State but accepted the *fait-accompli* of partition after the United Nations had ordered it; presumably he would now accept the State of Israel on the same terms. Other Yale faculty circles are still vacillating on the Israel issue.

Actually there is still to be found on the campus a small coterie of Arab and Hindu princelings, supported by a not altogether negligible group of Christian students, who are not happy about Israel's emergence as a sovereign State. Not too strangely, the campus also harbors a few anti-Zionist Jews, but no organized anti-Zionist group has as yet made an appearance, even though New Haven does maintain a rather anemic branch of The Council of American Judaism, which is however notoriously unpopular in the local Jewish community.

In general, many of Jewish boys are still indifferent to Zionism but the overwhelming majority of the 900 students are at least mildly sympathetic, and there is a small Zionist group which is quite inarticulate. However, \$2,000 was raised last year on the campus for the United Jewish Appeal, and practically every Jewish student contributed.

Two years ago Yale had an Ilzfa branch which was encouraged by the New Haven Zionist Youth Commission and enlivened by the active interest of several Israeli students at the Yale Law School and the School of the Drama. The leadership was assumed at one time by a Yale Art School student, at another by a Law student, who somehow found themselves on the teaching staff of my religious school. Only a few years ago this Society conducted a Colloquium at Dwight Hall which was attended by Harvard, Univer-

sity of Connecticut, and Yale Zionists. There were a cocktail party and an oneg shabos at a local synagogue, with a top-heavy list of speakers on a variety of Israel's newest problems.

But the former leaders graduated and no new leaders arose to take their places. A recent conference I held with both the Hillel Director and Hillel student officers brought forth the decision that it would be best to have a Committee on Zionist activities as a part of the Hillel program rather than to maintain an autonomous Zionist "cell." But of course such an arrangement would materially weaken Zionist influence on the Yale campus. Incidentally there was until very recently quite a contingent of economically poor G. I. Jewish students at Yale.

Broadly speaking, the public relations between the Jewish elements and the University have been quite good. The scions of some of American Jewry's philanthropic aristocracy attend Yale, and the Warburgs and others have been generous in endowing the University with their worldly goods. Judge Justine Wise Polier was a Yale Law student. Quite a few Jewish students have in recent years distinguished themselves in the athletic field, in scholarship, and in campus activities that include the Yale Political Union, the Berkley Players and the Yale Debating team. A substantial number of scholarships awarded annually to New Haven residents, went to Jewish high school graduates. There has definitely been no public manifestation of any of the uglier forms of anti-Jewish discrimination. At a recent hearing before the Connecticut State Legislature in Hartford, Yale was represented and its lobbyists officially and publicly disclaimed any anti-Jewish bias. The then Hillel Director was a member of the Yale delegation which appeared at the hearing.

I am in a position to happily state that the genial and liberal University Chaplain goes out of his way to cooperate with the Hillel Foundation. He is also an occasional speaker before New Haven Jewish audiences. He participated in the funeral services of the late Rabbi Louis Greenberg at the Bnai Jacob Synagogue, and assisted in the formation last year of the Friends of Yale Hillel, a national association of Yale Jewish alumni which was in fact created in his office. The University president addressed a Hillel Anniversary ban-

quet only a year ago.

Not a single instance of anti-Semitism has been brought to the surface on the campus within recent years and I would have heard of it had such an episode occurred. All of which does not necessarily mean that under the surface a perfect Utopia pervades the atmosphere.

I am reminded of a most interesting incident of Yale and Jewish cooperation and harmony. At least five hundred Yale Jewish graduates reside in New Haven. When some years ago the University conducted an Alumni Endowment Fund campaign and held its celebrated Round the World Yale Dinner, I was called on by the University office as a local Rabbi

to supervise a kosher-*pesachdig* section. But we effected a compromise—the Jews attended the after-dinner function as the easier way to handle the situation. A large number of Jewish physicians hold the titles of Clinical Professors at the Yale Medical School. Among the distinguished Jewish faculty members are Prof. Lemke, author of the Genocide Pact of the United Nations, and Harry Schulman, the famous industry-labor arbitrator. The Yale debating team coach is a Jewish New Haven native son.

Jewish students occasionally visit local Synagogues on a Sabbath eve but this is a rare occurrence. Occasionally individuals will be invited to the homes of

YISKOR

By HELEN EHRMAN

IT IS Yom Kippur, the sacred day of atonement in the Jewish faith. You stand among the other mourners in the solemn synagogue, and as the rabbi chants Yiskor, the memorial service for the dead, you look about you.

There's Sarah. Her hair seems a little grayer than a few years ago at her son's wedding. Now he's dead—killed in the war. They brought his body back for burial only last month. And there's Rachial. Rachial went to school with you last year until her mother died. Now she helps Isaac, her father, in his shop. And there he sits, among all the others, yet alone.

As you look about you, you see some old, a few young—all sad. All with faces damp with tears—all except the few who have borne so much they can no longer cry.

As you stand quietly, the rabbi's voice seems far off, and you remember your own first contact with death. It took its form in the death of a little canary bird which you and your cousin cherished. Remember how you cried when your cousin placed a rose at the head of the small grave both of you had dug? But then you were only seven, and after the burial you forgot about death and played at childish games.

But you grew older, and then it was a dog that died. You cried again. You cried this time because death had come a little closer.

And then your grandmother's death. That was the hardest blow of all. A tear comes to your eyes even now, and

you say softly, '*Alejo basalom; rest in peace.*'

The rabbi's voice seems louder now. You look toward him and follow his steady gaze to the old lady at the far side of the room. She is Hannah, and she mourns her beloved grandchild, Malka. You think back and recall headlines that screamed, "Eleven-Year-Old Stabbed To Death." "Child Murdered On Bike." You also remember yourself saying, "Tch, tch," "What a shame," or something of the kind. You recall how people pitied, and cried, and offered rewards. You had forgotten the little girl. Perhaps you had remembered occasionally, or perhaps you just forgot. How soon we forget! But Hannah hasn't forgotten. And even now as you stare at her, she breaks down and begins to sob hysterically. She throws her arms towards the pulpit and now all eyes are upon her as she screams, "*Mein sheine madel, mein kindele!*"

You repeat the words to yourself, My pretty little girl, my little child. Why was it she had to die? Why? She was so young. The words stick in your throat and you see the old woman sway and sob convulsively as the other mourners mill around her.

You are still standing in your place and a tear comes to your eye. But this time the tear isn't for the young boy killed in battle, or for your school chum's mother, or for the murdered child—no, not even for your own grandmother.

This time the tear is for Sarah, and Rachel, and Isaac, and Hannah—and for all who are left behind.

local Jewish families, and groups will be more frequently invited to attend New Haven congregational Young People's League social and holiday functions. A number of the out-of-town students hold Hebrew and Sunday school positions under the auspices of the New Haven Bureau of Jewish Education. The majority of the Yale Jewish students are self-sufficient and do not maintain actual and regular contact with the local Jewish community life. For this condition both sides may be held accountable.

At one time Sunday Chapel was compulsory at Yale, and two New Haven Rabbis alternated in conducting services for the Jewish students in the Assembly room of Mishkan Israel. However, when the Yale Corporation made attendance voluntary, the Jewish student services had to be given up for lack of worshippers on Sunday mornings. At present the Yale Hillel Foundation conducts weekly services on Sabbath eve and high holidays at Dwight Memorial Chapel Hall and attracts half a hundred participants. The Hillel Director is the regular preacher and a young cantor—not a student—officiates. It would be justifiable to class the services as leaning to left-wing Conservative Judaism.

The majority of Jewish students at the University are on the Hillel lists but the series on Judaism and its various aspects which are conducted by the Hillel Director—who also brings visiting lecturers and guest artists—do not, unfortunately, attract large crowds. The restricted budget, which is shared by the National Hillel Foundation, the Horeb lodge of Bnai Brith and its Chapter, and recently, by the Friends of Yale Hillel Foundation, are somewhat responsible for this situation. Lecturers and artists of national reputation must be well paid.

This is in contrast with the former Menorah and Intercollegiate Zionist days at Yale, when Justice Brandeis, Stephen S. Wise, Cyrus Adler, Dr. J. L. Magnes were willing to come to the Yale campus. Today, with a hundred and more Hillel Foundations scattered throughout the land, Yale does not enjoy the monopoly of the great in American Jewish life that it used to share with Harvard and Columbia. In recent years not a single outstanding Jewish cultural leader or statesman of stature has been brought to the Yale campus. However, the lecturers

who do come are capable and authoritative spokesmen for the various Jewish ideologies.

The Yale Hillel Foundation does carry on an adequate and worthwhile program of Jewish study comprising courses in Hebrew, Yiddish and Jewish Culture. The problem of Jewish living has also received attention at specially arranged symposiums. A Seminar in Comparative Religion was conducted during the past winter jointly by the Hillel Foundation and the Methodist Wesley group, at which a Yale Divinity professor was the lecturer. Professor Goodenough—always congenial and always brilliant—can usually be relied on to give a stimulating address of Jewish cultural interest both on the campus and in the Jewish community. At an exhibit of student work

TWO HOLIDAY TALES

THE ALPHABET

An ignorant villager, having heard that it was a good religious deed to eat and drink on the day before Yom Kippur, drank himself into a stupor. He awoke late at night, too late for Kol Nidrei Services. Not knowing the prayers by heart, he devised a plan. He repeated the letters of the alphabet over and over, beseeching the Almighty to arrange them into the appropriate words of the prayers. The following day he attended the Kotzker synagogue. After Neilah the Rabbi summoned him to ask why he had missed Kol Nidrei. The delinquent confessed his transgression and asked whether his manner of reciting the prayers could be pardoned. The Rabbi replied: "Your prayer was more acceptable than mine because you uttered it with the entire devotion of your heart."

WARMING UP THE PRAYERS

Two brothers came to the Lubliner for the Penitential Days. On Yom Kippur one became grievously ill, and the other nursed him. In the evening the Lubliner visited this brother to inquire about the patient. The chasid expressed regret that he could not attend the Services on Yom Kippur, and that he had been compelled to desecrate the most Holy Day of the year by warming up the medicine.

"Now I understand," remarked the Rabbi, "why we prayed so fervently today. You warmed up our prayer."

in the Yale School of Art, I was greatly pleased to find that a Jewish student submitted a sketch of a bearded Jew holding the scroll of the Torah in prayer. The head of the Museum Galleries invites periodically Jewish groups in New Haven to visit the Jewish and Semitic exhibits.

Rabbi Joseph Gumbiner, the present Hillel Foundation Director, is a frequent and popular speaker for local Synagogues, and Bnai Brith and Jewish Community groups. Through these activities he functions as the liaison officer between Jewish Town and Gown, the Jewish Campus and the New Haven Jewish community, particularly the Bnai Brith Horeb lodge and its Women's Chapter. He has, since his arrival only about a year ago, endeavored to give a series of Sabbath dinners at his home for a selected group of the more active Hillel students.

Yale Hillel has also introduced a program which is known as Hillel Samovar, afternoon teas served at the Hillel offices by Jewish faculty wives. The Friends of Yale Hillel have also extended loans to needy students on a modest scale which are to be repaid several years after graduation; and it makes special grants to the Overall D. P. Committee, which has placed nine men at Yale, two of whom are Jewish.

The annual Passover Seder was observed last April at the Woodbridge Country Club, a New Haven Jewish country club made available to the Hillel Foundation for the purpose. Periodical outings and balls are also sponsored by the Foundation.

But the crowning feature of the Hillel program was the Fifth Annual Colloquium, arranged on a weekend scope by Yale, Harvard and Princeton. Jewish students of at least a dozen other colleges are also invited. This year's Spring Colloquium was held at Princeton and had as its central theme, "Affirmation in Judaism." The principal speaker was Abraham Harman, Director of the Office of Information of the State of Israel.

That an assimilationist element also exists on the Yale campus was very recently made abundantly clear by an exchange of letters which was published in several issue of *Ram's Horn*, in which Hillel's program was both attacked and defended by Yale students. The charge was that Hillel promotes or fosters Jewish isolation on the Yale campus—a Jewish ghetto, in fact.

Less than two years ago there was or-

ganized a national association of Yale Jewish alumni under the name, Friends of Yale Hillel Foundation. In several years this organization has raised several thousand dollars to advance the Hillel program. It also published occasional very attractive Bulletins for the purpose of familiarizing its several hundred members scattered throughout the country with what is going on at Yale Hillel. Its Administrative Committee is largely composed of New Haven and Connecticut members, who cooperate closely with Yale Hillel on the spot.

The question of better facilities for Yale's Hillel program has been acute for years. At the moment the Foundation has been assigned an office by the University authorities at 5 Lawrence Hall and conducts the major part of its program—religious, cultural and social—at Dwight Memorial Hall on the campus through the courtesy of both the Chaplain and the Yale Y.M.C.A.

There are some who feel that this problem will be solved when the newly projected New Haven Jewish Community Center will be built. It will be only a few blocks away from the Yale campus, and its facilities could be available to Yale Hillel.

However, under the leadership of a New Haven industrialist and president of the Friends of Yale Hillel, William Horowitz, the group has now acquired a private residence in the campus-vicinity and is converting it as a Yale Hillel Home.

This step seems to be in the nature of a compromise of the conflicting views, since the Hillel office would remain as hitherto at Frederick Hall, the program of activities would continue from Dwight Memorial Building, and the newly acquired house will really serve as the Director's residence, from which he could extend a greater measure of home hospitality to the out-of-town Jewish students.

The Sabbath eve services will continue at Dwight Hall. There a portable Ark was recently installed and a Sefer Torah—brought from Nazi Germany and donated by the J.D.C.—was consecrated.

And so, Jewish social, religious and cultural life goes on, on the Yale campus in an established, but usually uneventful fashion. No instance of Jewish communist affiliation has rocked the campus. A

(Continued on page 39)

A DOCTOR VISITS ISRAEL

By DR. BENJAMIN KOVEN

The following is a condensation of a letter-report on Israel sent to Dr. Israel H. Levinthal. Readers of the Review will be interested in Dr. Koven's comments.

WENT to Israel at the invitation of the Minister of Health who convinced me that Israel is the responsibility of all Jews. I left on May 26th for Italy by boat, flew from Rome to Lydda, and reached Tel Aviv on the 4th of June. Ten minutes after reaching the soil of Israel I saw an example of where the money we contribute each year through the U.J.A. is being spent. About the same time we landed another plane came in with over 100 immigrants. They are being flown in by air lift at the rate of two to three hundred per day.

In my stay of over five weeks, most of my time was taken up with medical matters. Being the guest of the government I saw more of Israel than most tourists. I travelled from coast to border and from the extreme northern part (Mettula) to Bersheba in the south. My visit was also very thorough because of the help I got from two members of my family. A cousin, a Rabbi, Major Epstein of Haifa, chief Chaplain in the northern army of Israel, took a week off to act as my personal guide, and we visited quite a number of the important settlements and kibbutzim in the Galilee and in the Emek valley. Another cousin is the directing manager of the water works, and at present is engaged in drilling of water in the Negev.

In my visits to the various hospitals and clinics I found that most of the present medical facilities were engaged in handling and treating the maimed and the crippled who recently arrived. In the various immigrant camps I found their medical needs were immediately cared for by the infirmaries and clinics especially attached with these camps. All the newly arrived have to be kept in their temporary camps for at least three months for quarantine purposes, but as I myself saw, the majority of the recently arrived needed some medical aid—some of them receiving the first medical attention in their lives, especially those coming from Northern Africa and Iraq.

Another factor that one notes is that very few of these immigrants are of the professional class. Seldom is there a physician among them. This has created a situation, despite the fact that the official guide to Israel states that medical men are plentiful. That was so before the immigration started. I found that many doctors worked 18-20 hours each day.

Regarding the medical situation in Israel this is in the hands of three principal agencies: (1) Government, (2) Hadassah, (3) Kupat Holim, or the Medical Department of the Histaduth of the Federation of Labor.

The Government has established various clinics in these newly created immigrant camps. Its hospital in Haifa, inherited from the British, is most complete and modern and can compare favorably in staff and facilities to any hospital in the U. S. A. Most doctors working for the government, although underpaid, work with a zeal and effort equal to the idealistic efforts of the halutzim.

Regarding Hadassah. Unfortunately, their main institution, the hospital on Mt. Scopus, is out of bounds for the Jews in Jerusalem, being now in Arab territory. They are doing a very good job in temporary quarters in various parts of the big cities especially in Jerusalem.

The Kupat Holim is at present taking care of most of the medical activities of the country. Its facilities are being used by 750,000 people enrolled in this communal enterprise. Its main hospital, the Bulenson in Petach Tikvah, is the most complete and modern of any institution in Israel. Its various clinics both in the cities, in the kibbutzim and even in the newly created villages and camps are very capably managed by medical and nursing personnel. This organization employs 1,000 doctors and about 2,000 nurses. Unlike other organizations, especially in the U. S. A., which specialize in contract medicine, its medical men are very capable and high class. In Israel it is the reverse of what we usually find. When patients are told they are seriously sick they go to these contract doctors because

(Continued on page 39)

MANY volumes have been written portraying the dramatic story of the struggle to achieve the birth of the State of Israel. Few of us, however, realize the equally great and remarkable struggle that the State of Israel endured during the early period of its existence. The first American Ambassador to Israel, the great humanitarian Dr. James G. McDonald, has now told this story in a fascinating volume, "My Mission to Israel," recently published by Simon and Schuster.

Dr. McDonald gives us an insight into the background of many of the problems that faced the government and the manner in which the leaders mastered them. Many of these problems were, of course, known to us and gave us much concern. The author, however, reveals to us the inside facts that could be known only to those behind the scenes, such as the heads of the government and those in the diplomatic corps. And what a tale he unfolds! Now that the State is firmly established it is good to learn these facts and to appreciate yet more the miracle of Israel's mighty resistance to all the force that intrigued to destroy it, or at least to weaken it.

As we read this story we see as it were the hand of God guiding the destinies of this infant State in its effort to overcome the tremendous obstacles that were placed in its path. Dr. McDonald's role, too, in this drama will ever be gratefully remembered. Not that he served as a special pleader for Israel's cause against the interests of others; but his passion for justice and his keen and penetrating understanding of these problems and their possible consequences (which, alas, many of the career diplomats in our own State Department did not see), made his influence felt in American governmental circles. But, above all, as we read Dr. McDonald's story we marvel even more at the ability and brilliance shown by Israel's statesmen in all these difficult and critical situations that faced them.

The volume is more than a revelation of these political and diplomatic struggles. It presents an interesting picture of the private life of America's first Ambassador in this newly established State, his impressions of the great and small people with whom he came in contact, his portrayals of scenes and incidents that he beheld. It gives us the inside story

AN INSIDE HISTORY OF ISRAEL

of the Count Bernadotte tragedy, of the role of the Vatican and the author's audience with the Pope, and of many other events, now fading from our memory but which had a tremendous influence in those formative two years of Israel's existence.

One of the most fascinating sections of the volume is that in which Dr. McDonald evaluates the great personalities who are at the head of the Israeli government—Weizmann, Ben Gurion, Sharrett, Eliezer Kaplan, Golda Myerson and a number of others. Having met and worked with statesmen and diplomats of many nations, he is well qualified to give a proper estimate of these leaders in Israel. And when we read his analysis of their gifts and abilities we may indeed thank God that in this critical and epoch-making era we were blessed with the leadership of men and women who were uniquely endowed with remarkable gifts of statesmanship. Speaking of Ben Gurion, he says: "The more I saw of him, the more I studied and observed the manner in which he met the burdens placed upon him, the more convinced I became that he was one of the few great statesmen of our day." Interesting, too, is his appraisal of Abba Eban, Israel's Ambassador to the United States and chief delegate to the U.N.: "It is no surprise, therefore that Israel's special representative was generally recognized both at Lake Success and elsewhere as one of the ablest, if not the ablest, of spokesmen in the United Nations." In similar high terms he describes the talents and abilities of the other leaders. How these men, inexperienced in practical world politics, could have so well guided the destinies of their people will remain one of the miracles of history. Perhaps this story which Dr. McDonald relates in the name of Jabotinsky gives the answer: "One day, during the war and the blitz, London was so densely enveloped in fog that all movement in the streets had to stop. At this moment a man came out of one of the hotels frantically crying for some one to show him the way to the hospital where his wife was gravely ill. His hand was grasped by a stranger whom he could not see and who led him quickly, despite the fog, to the hospital.

By DR. ISRAEL H. LEVINTHAL

When he reached their destination, he turned to his guide and said, "How could you lead me through this terrible fog?" "But why not?" said the guide, "I am blind." Forced by conditions of which these leaders had no control, their inner sense of justice and righteousness and their passion to serve their people, guided them in the paths that led to their success.

Having told his story of the birth of Israel, and looking to the future, Dr. McDonald offers sage advice to the Zionists of the world when he says: "If it (the State of Israel) is to continue, the Zionist Movement, it seems to me, must renew its aims in terms of nurture rather than midwifery. It must undertake to keep Israel and its problems before Jews everywhere, to raise funds and to organize support of all kinds."

It is an absorbing tale that our author relates. This reviewer was particularly charmed by the apt Biblical quotation that heads each chapter, and which so tellingly strikes the keynote of its content.

"My Mission to Israel" should be read by Jew and Christian alike, by all who want a clearer picture and a deeper understanding of the epic drama that we of this generation were privileged to behold.

Heine's Baptism

FROM my way of thinking you can well imagine that baptism is an indifferent affair. I do not regard it as important even symbolically, and I shall devote myself all the more to the emancipation of the unhappy members of our race. Still I hold it as a disgrace and a stain upon my honor that in order to obtain an office in Prussia—in beloved Prussia—I should allow myself to be baptized. . . . I am hated alike by Jew and Christian. I regret very deeply that I had myself baptized. I do not see that I have been the better for it since. On the contrary, I have known nothing but misfortunes and mischances.

—HEINRICH HEINE.

NEWS OF THE MONTH

"THERE is no hunger in Israel," Minister of Agriculture Pinchas Lavon said in Tel Aviv. He attributed the recent reports of a deteriorating food situation in Israel to various parties which, he said, are trying to force the Mapai Party to accede to their terms for entrance into a coalitionary government.

Minister Lavon stated that there has been no basic change in the food situation, except for the seasonal decline in the vegetable supply. The autumn vegetable supply will become available in November and will last for eight or ten months. He agreed that housewives living under an austerity regime feel the lack of vegetables at this time, but added that the government has ordered large quantities of potatoes which will start arriving this month. Besides, he said, canned vegetables and preserves have already been distributed this month.

Concerning the meat situation, Mr. Lavon reported that there had been three distributions of meat last month and that a shipment of tinned meat, packed under the supervision of a Liberal Rabbi in New York, will be distributed this month. For the Orthodox who will not eat this canned meat, he said, there will be five sorts of fish available on the market free from rationing. Argentine meat is expected for October and November, he disclosed, adding that other meat supplies are expected from a company which is scheduled to get under way shortly in Abyssinia. He declared that each Israeli gets 25 eggs a month, 15 fresh and 10 powdered.

☆

A four-hour meeting between United Nations truce chief Maj. Gen. William E. Riley and Dr. Walter Eytan and Reuven Shiloah of the Israeli Foreign Ministry failed to make any headway towards solution of the Israeli-Syrian dispute over Israel's reclamation of the Huleh marshes.

☆

A basic reorganization of the United Palestine Appeal and other Zionist fundraising agencies on the American scene is

the principal item on the agenda of a forthcoming national conference to be called by the United Palestine Appeal, Rudolf G. Sonneborn, U.P.A. national chairman, announced upon his return from a two-month stay in Israel.

Mr. Sonneborn, who was a delegate to the recently concluded World Zionist Congress in Jerusalem, declared that "the conference which will be convened as soon as possible in Washington, D. C., must implement the basic decision of the Congress to streamline and consolidate the Zionist Funds." Mr. Sonneborn said that one of the major intentions of the reorganization will be "to avoid the mechanistic distribution of funds in this country and to put in its stead channeling of all contributions directly to Israel where they will be allocated by a central commission in terms of requirements of the immigration and upbuilding program."

The U.P.A., which has represented the Palestine Foundation Fund and the Jewish National Fund, will serve as the American agency for a central Israel fund, while the Jewish National Fund will be an autonomous body engaging in traditional collections, Mr. Sonneborn stated. He emphasized that "the outline of the new plan was tentative and still to be worked out."

"American Jews, as a whole, do not wish to identify themselves with internal Israel politics," the U.P.A. chairman declared. He stated that Americans "should derive the greatest satisfaction from the role that the U. S. Government has played in terms of Israel through its active political and economic support."

☆

The United Jewish Appeal announced that its extraordinary special drive to raise \$35,000,000 in cash by December 31, to be conducted jointly with its annual Fall Campaign, will be headed by William Rosenwald, a national chairman of the U.J.A. A national conference to mark the high point of the special cash campaign will be held at the Hotel Commodore in New York on October 27 and 28.

☆

The 23rd World Zionist Congress, first

to be held since the establishment of the State of Israel, concluded its deliberations in Jerusalem and adjourned after proclaiming a new statement of "the tasks of Zionism" and blueprinting the movement's relationship with the Jewish state.

The Congress adopted a \$207,000,000 budget for the coming year and elected a new Executive, with Dr. Nahum Goldmann of New York and Berl Locker of Jerusalem as joint chairmen of the entire Executive.

The Congress did not, as had been expected, proclaim a new "Jerusalem Program" redefining the ultimate aims of Zionism, and the Basle Program of 1897 will remain imprinted on the Shekel.

Dr. Goldmann, president of the Congress, told the delegates that the debate on fundamental aims of Zionism could continue until a fortunate formula were found. Three years after the establishment of the Jewish State, he pointed out, it was not yet possible to formulate the ultimate aims of the Zionist movement. He stressed that these could not be formulated by a majority vote.

The 16-day conference wound up at 4 A.M. Thursday morning, August 30, with the traditional singing of Hatikvah by delegates and guests. Despite considerable acrimony shown in the debate on resolutions before the plenary session, a large degree of unanimity was achieved.

The statement on the tasks of Zionism which proclaimed them to be "the strengthening of the State of Israel, the ingathering of the exiles in Eretz Israel and the fostering of the unity of the Jewish people," was adopted by a vote of 286-0 with the Herut Party abstaining. The Mapam voted for the statement after its own amendments were

"Morning Journal" Resumes Publication

The *Jewish Morning Journal*, oldest Yiddish newspaper in New York, which suspended publication for the past four months because of negotiations in connection with a change of management, has resumed publication.

Benjamin Glazer is chairman of the newly organized Associated Jewish Journal, Inc. The new management is headed by Benjamin G. Browdy, president of the Zionist Organization of America. David L. Mekler resumed his post as Editor-in-Chief. Harris L. Selig is executive vice-president.

defeated.

The resolution calling on the State of Israel to grant special status to the World Zionist Organization in Israel as the representative of the Jewish people in all matters relating to their participation in the upbuilding of the Jewish state, was unanimously adopted. The resolution also asked for consultative status for the W.Z.O. on activities conducted in the interests of the state in Diaspora communities.

The political resolution and the resolutions on the Soviet Union and Iron Curtain countries provoked lively debate. Mapam spokesmen sought to introduce the Stockholm peace appeal into the debate and to secure other modifications of the resolutions.

☆

The question of Palestine will play a less prominent role and create less stir at the forthcoming United Nations Assembly session in Paris beginning November 6 than at any time since the U.N.'s founding.

Palestine appears on the provisional agenda for the coming session in two aspects. One is the report of the U.N.'s Palestine Conciliation Commission. The other is the problem of assistance to Palestine Refugees which will be reported on by the U.N. Relief and Work Agency for Palestine refugees, set up by the Assembly in 1949. It is unlikely that the P.C.C. will have much to report from its current meetings in Paris, which means that it will have little in the way of constructive accomplishment to report to the Assembly at all.

"Considerable progress" in the solution of the world refugee problem, but virtually no progress in bringing a stable peace to the Middle East is noted in the annual report of Secretary General Trygve Lie to the United Nations General Assembly.

☆

An appeal for cooperation between Zionists and non-Zionists in the field of fund-raising was voiced by Dr. Nahum Goldmann, chairman of the Jewish Agency executive, at a press conference in Tel Aviv prior to his leaving Israel. He called for the two groups to continue to show tolerance for each other's views in spite of the differences between them.

☆

The Jewish organizations of Argentina have brought to the attention of the Federal Ministry of Interior the wounding

Most Noted of Yiddish Journalists Dies

A BRAHAM CAHAN, retired editor of the *Jewish Daily Forward*, died Friday evening, August 31, in Beth Israel Hospital, at the age of 91.

In a message addressed to Alexander Kahn, general manager of the *Forward*, President Truman emphasized Mr. Cahan's services "as teacher and guide to generations of Jewish immigrants" and said that his death will be mourned by all citizens in the country who saw in him the personification of true Americanism." The President was represented at the funeral by Secretary of Labor Maurice Tobin.

Mr. Cahan, who built the *Jewish Daily Forward* into one of the most powerful foreign language newspapers in the United States, was also well known for his novels. Born in Vilna in 1860, he arrived in the United States at the age of 22 with two dollars in his pocket. In the first three months he learned enough English to begin giving lessons to other immigrants. Later he joined the editorial staff of *The Commercial Advertiser*, and wrote short stories for various English magazines. In 1917 came his best-known book, "The Rise of David Levinsky."

Mr. Cahan was one of the founders of the *Forward*, which started publication in 1897. He edited the newspaper for a short time and left it to work in the English press. However, in 1907, he was invited to resume editorship of the paper, which at that time had a circulation of 6,000. He agreed to return if he would

receive a free hand. It did not take him long to increase the circulation to more than 200,000.

Thousands of Jews from all walks of life attended the funeral services. Secretary of Labor Tobin and Mayor Vincent Impellitteri were among the principal speakers. Forward Hall, where the services took place, was crowded to capacity by leaders of labor unions and representatives of various Jewish institutions. The Israel Government was represented by Ambassador Abba Eban and Consul General Arthur Lourie. President Weizmann of Israel sent a message in Hebrew emphasizing that Mr. Cahan's "determined stand in favor of Israel's cause will not be forgotten." A message in Yiddish from Israel's Premier David Ben Gurion eulogized Cahan's service to Jewish immigrant masses in America and the devotion of his last years to the Zionist cause.

Joining the metropolitan newspapers in their editorial tributes to Mr. Cahan, the *New York Post* said: "In his long and distinguished editorship of the *Jewish Daily Forward*, Cahan never forgot that a great newspaper must have a heart as well as a head. He was an alive imagine craftsman; he was also a humane citizen who tirelessly fought for a better break for the underprivileged. He had the kind of passion for American freedom that is often most deeply felt by the immigrant; he was never deluded by the myths of the Soviet despotism. Neither did he let private success bring indifference to other men's suffering."

of a Jew in the nearby city of Avellaneda in what they describe as a serious outbreak of anti-Semitism. The injured man, 23-year-old Jew, Jacob Chermenitzky, was on his way to work early one morning when he was accosted by three men waving pistols. First they made the young Jew shout "Viva Hitler" and "Death to the Jews," then they shot him at close range.

☆

The Paris newspaper *Le Monde* reported that of 7,700 newspapers and periodicals published in the Soviet Union in 109 different languages not one is being published in Yiddish.

☆

Professor Herman A. Gray, of New York University, who is chairman of the foreign affairs committee of the Ameri-

can Jewish Committee, said in London after a tour of Germany that "we feel that there is going to be a continuing Jewish community in Germany and we are very much concerned with the future of that community. We want conditions which will be created in Germany which would enable the Jews to live there in peace, security and dignity," he added.

Prof. Gray stated that the American Jewish Committee is also interested in the German situation from a broader angle. "We do not want any new exportation of anti-Semitism from Germany," he declared. Citing the promises obtained from high officials during his German visit, Prof. Gray asserted: "We don't take these promises at more than face value. What we asked for was positive

democratic action which would show the fundamental change of heart of Germans as regards their attitude to the Jews."

☆

Eight thousand Jewish displaced persons left Bavaria since January without receiving any compensation on their claims for restitution. Maurice Weinberger, chairman of the Council for the Liquidation of Jewish DP Camps and Communities in the American zone of Germany, said that the disruption of machinery for processing restitution claims—which followed on the announcement of charges against Dr. Philip Auerbach, former head of the Bavarian Restitution Office—showed that the Jews were being held responsible for "occurrences" at the Restitution Office.

☆

President Truman today endorsed the nation-wide campaign to enroll Jewish children in the schools which are maintained by Jewish community groups to give instruction in Jewish religion, culture and history as a supplement to the public school system. The campaign is being conducted by the American Association for Jewish Education.

☆

A decision to raise \$2,365,000 for the maintenance of Reform Jewish institutions in the United States in 1951-52 was adopted in New York at a meeting of national officers of the Combined Campaign of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion.

☆

The convoking of an American Zionist Conference to map a more concerted and unified program of aid to Israel, "which has been made possible by the fundamental unity of outlook demonstrated by American Zionist delegates of all viewpoints" at the recently-concluded 23rd World Zionist Congress in Jerusalem, was urged by Dr. Pinkhos Churgin, president of the Mizrahi Organization of America.

☆

Fifty students who participated in the "Israel Workshop" arranged by New York University returned to the United States after a six-week stay in Israel during which they studied various aspects of life in the Jewish state. The workshop members represented 25 leading colleges and universities in the United States.

Prof. Abraham I. Katsh, director of the workshop, said that during their stay

in Israel, the American Jewish students were addressed by Premier David Ben Gurion who asked them to convey to the American people Israel's pressing need for scientists and technicians and who expressed the hope that Americans would come in even greater numbers both to study Israel's problems and achievements, and to share in the work of creation and upbuilding. "Mr. Ben Gurion expressed confidence that the Israeli standard of living would soon be such that settling in Israel would cease to represent any sacrifice for Jews in the more prosperous countries," Prof. Katsh reported.

☆

The conference of Zionist forces in this country who oppose interference of American Zionist groups in the internal affairs of Israel, planned for October, will be postponed indefinitely, it was announced here at a parley of the Inter-Collegiate Zionist Federation.

☆

A world Hebrew youth convention will be held in Israel to devise methods of spreading Hebrew culture among Jewish youth throughout the world, it was decided in Tel Aviv today at a meeting of the World Hebrew Union. The session also decided to send abroad a cultural delegation of teachers, writers and other intellectuals to help spread Hebrew culture in countries outside Israel.

☆

Thousands of Jews witnessed the burial of the remains of Dr. Nahum Syrkin, founder and theoretician of the Labor Zionist movement, which were brought from New York where Dr. Syrkin died in 1924.

All Israeli ships at Haifa harbor sounded their sirens as the coffin was carried ashore from the S.S. Jaffa. The coffin was brought into the Beth Syrkin, a labor center named after the late leader, and remained there for several hours during which Haifa workers paid their last honors. The funeral convoy later proceeded to Kineret where the remains were interned.

☆

Rabbi Abraham Feinberg, minister of Holy Blossom Temple in Toronto, Canada, has been named one of Canada's "seven greatest preachers," in a poll of listeners to religious radio programs, *Saturday Night*, leading Canadian magazine, reports.

Rabbi Feinberg has been active in interfaith work in Canada. The magazine

Israel Protest Soviet Anti-Zionist Propaganda

The Israel Minister in Moscow protested to the Kremlin against the publication of anti-Zionist matter in the Soviet press and particularly against the aggressive nature of Arab language broadcasts from Russia beamed to the Middle East.

describes him as "a liberal modernist, young at 50, impulsive and an idealist."

☆

Police are investigating an attack by a group of girls upon two Jewish nurses of the Beth Israel Hospital in Boston. Attacks have occurred frequently on the hospital in the past month and police have been on duty in the hospital area.

☆

Jews in Soviet Russia are frustrated in their desire to emigrate to Israel, according to official information compiled in Washington by the Senate Committee on Foreign Relations. "The Jewish people in Russia are inspired by Zionism as they have never before been inspired," the document says. It also deals with the rebirth of anti-Semitism in Russia. The growth of anti-Jewish feelings in the Soviet Union is one of the developments which increase tensions within the USSR, the report states. It blames the Kremlin for the resurgence of anti-Jewish sentiment in the country. Soviet flirtations with the Arab countries are being closely watched by the U. S. Government. Soviet broadcasts in Arabic are being intensified. The Soviet radio claims that 200,000 persons in Lebanon signed the Kremlin's "peace appeal," and that 63,000 signatures were obtained in Syria.

Eddie Cantor Honored

Eddie Cantor, noted comedian, was the recipient here of the 1951 National Service Award of the Phi Epsilon Pi Fraternity in recognition of his contribution "to the essential of Jewish life in America." Cantor is the founder and main contributor to the Eddie Cantor Camp Committee, which annually sends 2,000 city children to a summer camp at Cold Spring, New York. He has raised over \$10,000,000 for the United Jewish Appeal and, in 1950, traveled to Israel to see for himself the needs of the new republic for immigration funds. Phi Epsilon Pi is a national social fraternity consisting of 37 undergraduate and 35 alumni organizations throughout the country. The fraternity was founded in 1904 at the City College of New York.

NEWS OF THE CENTER

GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

MAURICE BERNHARDT, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Treasurer*

HARRY BLICKSTEIN, *Secretary*

From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. FRANK SCHAEFFER, *President*

MRS. M. ROBERT EPSTEIN,

MRS. JULIUS KUSHNER,

MRS. CARL A. KAHN,

Vice-Presidents

MRS. JOSEPH LEVY, JR., *Treasurer*

MRS. SOLOMON MITRANI,

Recording Secretary

MRS. BENJ. H. WISNER,

Corr. Secretary

MRS. HARRY ZAKHEM,

Social Secretary

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Saltzman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Saltzman will preach before the Neilah services.

Taleisim for the Holidays

Members and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Children's Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday mornings, October 1st and 2nd at 10 A.M.

The Kol Nidre services will be held on Tuesday evening, October 9th at 6:30 P.M.

The services on Yom Kippur will be held Wednesday morning, October 10th at 10:00 A.M. and 3:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Sunday and Monday evenings, September 30th and October 1st (Rosh Hashonah) at 5:22 P.M.

On Yom Kippur, Tuesday evening, October 9th, candles will be lit at 5:07 P.M.

SCHEDULE FOR THE HIGH HOLY DAY SERVICES

Rosh Hashonah Services

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Sunday and Monday evenings, September 30th and October 1st at 5:30 o'clock and on Monday and Tuesday mornings, October 1st and 2nd at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, October 9th at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, October 10th at 7:00 A.M. The Yizkor service will be held at 10:50 following which Rabbi

Levinthal will preach. Rev. Sauler, assisted by the Center choir under the personal leadership of Sholom Secunda, will officiate.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, October 10th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11:00.

Sermons for the New Year

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. The Shofar will be sounded at 10:10 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

THE YOUNGER MEMBERSHIP

THE Young Folks League will commence its new season of varied programs and activities with the traditional sponsorship and exclusive participation of its members in the service on the Sabbath of Repentance, October 6, 1951.

The coincidence of this day with the opening of our Fall season, we feel, is symbolic of the spirit of our organization. We are fully convinced that unless we are successful in attracting many more of our members to the ideals and customs which our pulpit represents, our entire program shall have failed in its central purpose.

Let us attend this service and those which follow and prove to our elders that our ties to our traditions are firmly rooted.

* * *

Your President is happy to report that many committees took advantage of the summer months to do important spade work in their respective areas so that there will be less time lost in getting up full steam as our season gets under way. The publication, *Israeli Bond*, and program committees are especially to be commended.

To implement the work of all our committees, we shall need the energy and ideas of many more of our members than heretofore. I cannot urge you too strongly to associate yourselves with one or more of the following committees:

Program Committee — Morris Hecht;
Publications Committee — Rhoda Soicher;
Host and Hostess Committee — Al Miller

and Dorothy Gribetz; *Dramatics* — Harold Rosman, Herb Levine, Consultant; *Fund-Raising* — Harry Deitch and Dorothy Gribetz; *Interest Groups* — Elmer Riffman; *Refreshments* — Pauline Magid; *Door* — Paul Kotik; *Late Friday Night Service Usbers* — Murray Landau and Seymour Eisenstadt; *Israeli Bond Drive* — Dolores Miller and William Brief; *Hebrew Culture* — Seymour Barer, Martin Karlin and Dorothy Gribetz; *Current Events* — Paul Kotik and Frances Green; *Music* — Harriett Bell and Martin Siegel.

Calendar of Events

Tuesday, Sept. 25th — Organizational meeting. Committee chairmen will report to the membership at large on the work and scope of their committees. Members will be given an opportunity to volunteer their services for one or more of the above committees.

Wednesday, Oct. 10th — Yom Kippur Night Charity Frolic.

Tuesday, Oct. 23rd — Simchas Torah Celebration. The Brandeis Group will present an appropriate holiday program. Details will be announced later.

On alternate Tuesdays the Hebrew Culture and Current Events groups will have their meetings. Consult the weekly *Bulletin* for details.

* * *

My fellow-officers and Executive Committee members join me in extending to each of you best wishes for a Happy New Year.

MILTON REINER, President.

Center Junior Clubs

Boys and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS AND GIRLS — Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program.

JUNIOR INTA-LEAGUE — Boys and girls in junior years of high school. Cultural and social program.

SHOMRIM — Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities.

VIVALETs — Girls in the upper grades

of elementary school. Young Judean and social program.

TZOFRIM and MACCABEES — Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES — Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

The opening meeting of these clubs will be held on Saturday evening, October 13th.

A Message From the President of the Young Married Group

Once again it is my pleasure to greet you as President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the *Bulletins*.

I pray that this year will bring a peaceful world, good health and happiness to us all. HERBERT CARR.

Junior League News

The Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. October 13th will feature their usual friendly and social "Open Meeting." All boys and girls in college are most cordially invited to join.

Harold Hammer Appointed Administrative Assistant

Mr. Harold W. Hammer has recently been appointed Administrative Assistant to Mr. Joseph Goldberg, Administrative Director of the Center. Mr. Hammer was formerly connected with the Flatbush Jewish Center.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 6:25.

Sabbath services, "Nizabim," Deut. 29:9-30:20, Prophets, Isaiah 61:10-63:9, will commence at 8:45 P.M.

Mincha services at 6:00 P.M.

Rev. Jacob S. Doner will speak on the subject "The Meaning of Prayer" at 5:15 P.M.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services at 6:45 P.M.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

COHEN, MISS REBA

Res. 564 Bradford St.

Proposed by Ann Shinder,
Mildred Gallant

COHEN, MISS RHODA

Res. 672 Empire Blvd.

DAVNER, MISS MINNA

Res. 762 Williams Ave.

Proposed by Paul Kotik,
Al Miller

FINK, MISS ROSE

Res. 128 Bristol St.

FLAM, GEORGE

Res. 119 New Lots Ave.

Bus. Steel, 233 Van Sinderen Ave.
Single

Proposed by Shirley Rubin,
Herman Rubin

FRANK, BERTRAND

Res. 580 Empire Blvd.

Bus. Engineer, 475—5th Ave.
Married

Proposed by Leonard Krawitz,
Rhoda Stern

GINSBERG, JOSEPH

Res. 629 Eastern Parkway

Bus. Painting, 505—5th Ave.
Married

Proposed by Irving Stem

HUBERMAN, SOL

Res. 285 Lincoln Pl.

Bus. Dept. Store, 128 W. 31st St.
Married

KATZ, DAVID

Res. 231 Ocean Ave.

Bus. Furrier, 236 W. 27th St.
Married

Proposed by Benj. Katz,
Simon Katz

KIRSCHNER, DR. ALFRED

Res. 433 Crown St.

Bus. Dentist, 569 Dumont Ave.
Married

Proposed by Sam Reich

KORNGOLD, SAM

Res. 207 Kings 2nd Walk

Bus. Underwear Mfg.
Single

LITT, HERMAN

Res. 856 Eastern Pkwy.

Bus. Dresses, 1375 Bway.
Married

Proposed by Dr. Moses Frommer,
Eva Rader

MALBIN, JUDGE DAVID L.

Res. 8701 Shore Rd.

Bus. Magistrate

Married

Proposed by Edward Manes

PUTTERMAN, HAROLD

Res. 1604 St. Johns Pl.

Bus. Scrap Metal, 1211—38th St.

Single

Proposed by Saul Kaplowitz

RADWELSKY, WILLIAM

Res. 227 E. 53rd St.

Bus. Children's Wear, 927 Flushing
Ave.

Married

Proposed by Louis Radwell,

Louis Perlen

ROCKMORE, NAT

Res. 341 New York Ave.

Bus. Shipping, 35 Stone St.

Married

Proposed by Dr. Victor Spevack

SCHRIER, JACK

Res. 3602 Avenue J

Bus. Paper, 10 No. 10th St.

Married

Proposed by Julius L. Horowitz,
Albert Glickman

SCHWARTZ, MAX

Res. 805 St. Marks Ave.

Bus. Coats, 195-10—53rd Ave.

Married

Proposed by Abe Mann

SILBERMAN, MISS CHARLOTTE

Res. 243 Rogers Ave.

Proposed by Irving W. Braaf

SKEER, ABRAHAM

Res. 2 Stoddard Pl.

SLAWITZ, HAROLD L.

Res. 240 E. 51st St.

Bus. Insurance, 240 E. 51st St.

Single

Proposed by Sidney D. Krum,
Aaron Hantman

SWEET, ELI ALEX

Res. 491 Rockaway Ave.

Proposed by David Price,
David Rosenberg

WOLFSON, SAMUEL

Res. 231 Ocean Ave.

Bus. Liquor, 1291 Pacific St.
Single

Proposed by Julius L. Horowitz

ZAMBROWSKY, MISS ROSALIND

Res. 429 Howard Ave.

Proposed by Morris Hecht,
Harold Kalb

ZIMET, SIDNEY

Res. 742 Montgomery St.

Bus. Lawyer, 44 Court St.
Married

The following have applied for re-instatement:

AMSTER, DANIEL

Res. 1577 Carroll St.

Bus. Clothing, 94 Flatbush Ave.
Married

Proposed by Sol and Phil Amster

TRIEFLER, HARRY

Res. 199 Sullivan Pl.

Bus. Plumbing, 304 Rogers Ave.
Married

Proposed by Bernard J. Aaron

Late Applications

BEITZ, MISS ELAINE

Res. 85 E. 45th St.

ANNUAL MOTHER - DAUGHTER LUNCHEON and FASHION SHOW

Presented by the SISTERHOOD

Wednesday Afternoon, October 31st, 1951, 12:30 o'clock

Make your reservations by calling — Chairman, Mary Kahn — SL 6-4088
or

Co-Chairman, Dubbie Jackman — PR 3-4433

Subscription — \$6.00, including gratuities

COLEMAN, JEROME

Res. 1237 President St.
Bus. Teacher-Writer, 1 Beekman Pl.
Married

Proposed by Sam Schoenfeld

GITTNER, ISIDORE

Res. 751 Troy Ave.
Bus. Mfg., 110 W. 40th St.
Married

*Proposed by Jack Max,
Louis Kotimsky*

GREENWALD, HERMAN

Res. 660 Crown St.
Bus. Board of Education
Married

*Proposed by Harry Blickstein,
Sam Schoenfeld*

HEIFERMAN, MISS ANN

Res. 1379 Carroll St.
Proposed by Mrs. Chas. Bellin

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Eugene Lampal of 210 Clinton Avenue on the Bar Mitzvah of their son, William, which will be celebrated at the Center this Sabbath morning, September 29th.

Acknowledgment of Gift

We acknowledge with thanks receipt of a donation from Mr. and Mrs. Nathan Garelik in honor of the Bar Mitzvah of their son and Bas Mitzvah of their daughter.

Holiday Gym Schedule

The Gymnasium and Baths will be closed Monday and Tuesday, October 1st and 2nd for the Rosh Hashonah holiday and will reopen on Wednesday morning, October 3rd for women at 10 A.M.

The following week, the department will be open for men and boys on Tuesday afternoon, October 9th (Erev Yom Kippur) from 1 to 4 P.M., will be closed on Wednesday, October 10th (Yom Kippur) and will reopen on Thursday morning, October 11th for women at 10 A.M.

HOROWITZ, MISS PAULINE

Res. 1681 Union St.
Proposed by Mrs. Rose S. Levitas

KARLIN, EDWARD M.

Res. 541 Montgomery St.
Single
Proposed by Abraham Karlin

PINQUIST, ALEX

Res. 144 Beaumont St.
Bus. Tools, 124 Baxter St.
Married

STORCH, MRS. GLORIA

Res. 1333 President St.
Proposed by Joseph Goldberg

STRIETER, DAVID

Res. 959 Utica Ave.
Bus. Catering, 667 Eastern Pkwy.
Single
Proposed by Louis Kotimsky

SAMUEL H. GOLDBERG, *Chairman,*
Membership Committee.

Give Your Child a Jewish Education

BROOKLYN JEWISH CENTER HEBREW SCHOOL

Classes meet 3 times a week — 2 hours each session. The curriculum includes Siddur, Hebrew, Bible, History and Jewish music. Expert faculty under the direction of Rabbi Mordecai H. Lewittes.

THE CENTER ACADEMY A Modern Progressive School for Hebrew and Secular Studies

From Pre-Kindergarten
through Eighth Grade
Is Now Registering Children
for the Fall Term

BERNARD GARTE *Composer • Pianist • Teacher*

Winner of Juilliard Piano Scholarships for 1936-1937-1938
B. A. Brooklyn College

ANNOUNCES THE OPENING OF THE FALL SEASON OF HIS UNUSUAL COURSE OF PIANO INSTRUCTION

Lessons at your own home

Phone RE 7-4300

LETTER TO THE "REVIEW"

I CAME across a poem by Hon. Franklin K. Lane, Secretary of the Interior under President Wilson, in which he made the flag express the meaning of America. This stirring and beautiful work should be read frequently in every school, synagogue, college and home and framed to hang on walls. Mr. Lane himself was a naturalized citizen. May I suggest that you give this outstanding poem suitable space in the *Brooklyn Jewish Center Review*. —NATHAN D. SHAPIRO.

FRANKLIN K. LANE'S POEM

I am not the flag, not at all. I am but its shadow.

I am whatever you make me, nothing more.

I am your belief in yourself, your dream of what a people may become.

I am all that you hope to be, and have the courage to try for.

I am song and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man, and the largest dream of the most daring.

I am the Constitution and the Courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

I am the battle of yesterday, and the mistake of tomorrow.

I am no more than what you believe me to be and I am all that you believe I can be.

I am all that you make me, nothing more.

I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag and it is well that you glory in the making.

Library Schedule

The regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and from 7:00 to 9:00 P.M.; on Sundays from 10:00 A.M. to 2:00 P.M.

PAGING SISTERHOOD!

"L'Shana Tora!" *The New Year dawns—5712, and again we in Sisterhood start from "Berashith," the beginning. For the women of the Center the traditional call of the shofar heralds more than the New Year. It is a call to us for self-renewal and devotion to the task of meeting our responsibilities toward our families, our community, our synagogue, and our Sisterhood.*

As we usher in the New Year, let us pause to reflect on the deeper significance of the predominating purpose of our Sisterhood. According to our Constitution, Sisterhood's aim is to encourage Jewish endeavors and the practice of religious tradition, and to further the spiritual, material, and social interests of our Center and our Sisterhood. Let us rededicate ourselves to achieve these aims by attendance at Synagogue services and by cooperating in all Sisterhood functions and projects. Then indeed will our Sisterhood continue to be a vital, cohesive force in our Center and in our Community.

BEATRICE SCHAEFFER,
President.

Israel Bonds

The great philosopher, Maimonides, once said that there were eight degrees in the giving of charity—one higher than the other, and it is the *highest* of these which states, "He who helps a fellowman to support himself by a gift, or a loan, or by finding employment for him, is thus helping him to become self-supporting."

By purchasing Israel Bonds, you are not giving charity, but you are helping our fellow-Jews to become self-supporting. Israel is now faced with an economic crisis. Let us help it in its unique and adventurous struggle to construct a true democracy, comprised of peoples of different social, cultural and linguistic backgrounds, but all Jews.

A Bond for Israel is an INVESTMENT in Israel. You too can have a share in the New State by purchasing bonds. Please call Chairman Irene Perlin, PR 3-0677, or co-Chairman Anne Weissberg, ST 6-3932.

Calendar of Events

Thursday, Oct. 11th—Executive Board Meeting, 1:00 P.M.

Thursday, Oct. 18th—Women's League Succoth Party at the Jewish Theological Seminary, 1:00 P.M.

Wednesday, Oct. 24th—Sisterhood General Meeting, 1:00 P.M.

Wednesday, Oct. 31st—Annual Mother-Daughter Luncheon and Fashion Show, 12:30 P.M.

Annual Mother-Daughter Luncheon and Fashion Show

The Annual Mother-Daughter Luncheon and Fashion Show will take place this year on Wednesday, October 31st. Since this will be the Fifteenth Annual Luncheon, it will be a gala occasion and all Sisterhood women are urged to attend. Valuable door prizes will be distributed. Reservations should be made with Chairman Mary Kahn, SL 6-4088, or co-Chairman Dubbie Jackman, PR 3-4433.

Publications

"The Jewish Home Beautiful," depicting in story and in beautiful illustrations the meaning of all Jewish Holidays, is now being sold by our Sisterhood. May we suggest this as an appropriate and timely gift for the High Holy Days. The price of the book is \$1.75. We also have on hand a Baby book, beautifully bound and illustrated, suitable as a gift for mothers of babies, priced at \$3.00. These can be ordered through Publications Chairman Rose Bromberg, PR 3-5004.

News of Women's League

The Annual Succoth Festival of the Women's League will be held on Thurs-

day, October 18th, at 1 P.M., at the Jewish Theological Seminary. A beautiful and inspiring program is being prepared, followed by appropriate holiday refreshments. All Center women are invited to attend.

Sisterhood is proud to announce the donation of a partial scholarship to Camp Ramah. Ramah, which is one of the few Hebrew-speaking camps in the country, has an intensive Hebrew cultural program, and trains young boys and girls for future leadership in Jewish life. It is run under the auspices of the Jewish Theological Seminary. The scholarship was given in memory of the late Lucy Greenberg, beloved wife of our president, Judge Emanuel Greenberg.

Cheer Fund Contributions

Mrs. Anna Witty, in memory of her mother, Mrs. B. Reibstein.

Mrs. Ruth Bernhardt, Mrs. Anne Goldberg, Mrs. Sadie Halpern, Mrs. Sarah Klinghoffer and Mrs. Beatrice Schaeffer, in memory of Mrs. Reibstein.

Mrs. Sarah Epstein, Mrs. Sarah Klinghoffer, Mrs. Sarah Kushner, Mrs. Ganya Spinrad, Mrs. Beatrice Schaeffer, in memory of Mrs. Bertha Schenker, mother of Mrs. Bess Altman, and in memory of Mr. Nathan Becker, father of Mrs. Ganya Spinrad.

The Goldman Family, in memory of their father, Mr. Abraham Goldman.

Mrs. Sadye Halpern, Mrs. Lillie Lowenfeld, in memory of Abraham Gross, father of Mr. Henry H. Gross.

Mrs. Sarah Klinghoffer, in memory of Mr. Meyer A. Rosen, Mr. Herbert Turner and Mrs. Solomon Mitrani's sister.

Mr. and Mrs. Emanuel Goldsmith, in honor of their daughter Elaine's marriage.

Mr. and Mrs. Samuel Katz, in honor of the birth of their great-grandson.

Dr. and Mrs. Louis Nelson, in honor of their daughter Harriet's marriage.

Cheer Fund donations can be made through Social and Cheer Fund Chairman, Lil Zakhem, PR 3-5775—in honor of joyous occasions, or in memory of sad events.

Kiddush

For those wishing to celebrate a "simcha" in an appropriate and traditional manner, we would suggest the sponsoring of a Kiddush for the Junior Congregation to be given after Sabbath Services. Please call Mrs. Frank Schaeffer, PR 3-2744, to make arrangements.

SECOND GENERAL MEETING OF THE SEASON

Wednesday Afternoon, Oct. 24
(United Nations Day at 1:00 o'clock)

We have planned an inspiring program to celebrate the sixth birthday of the U.N.

The speaker for this occasion will be

MISS HILDA YATSING YEN
Member of the U.N. Speakers
Research Committee.

Her subject will be

"OUR BEST HOPE FOR PEACE
IS U.N. PLUS YOU"

An appropriate musical program is being arranged for this meeting.

Please reserve the date!

LATEST VOLUME OF BEN YEHUDAH'S DICTIONARY PRESENTED TO TRUMAN

RECENTLY, the latest volume of a great Hebrew work, "A Complete Dictionary of Ancient and Modern Hebrew," was dedicated and presented to President Truman. The author was the remarkable Eliezer ben Yehudah, who is the celebrated pioneer in the evolution of Hebraic culture. Born as Eliezer Perlman in a small Lithuanian village in the environs of Wilna almost a century ago, he received in his youth the traditional education in the Heder and the Yeshiva, but he stepped out into the world of modern education when he entered the "gymnasien" in the White Russian city of Dinunburg, now Dwinsk.

In this school he at first came under the influence of the nihilistic thought then prevalent among the Russian intellectuals. At that time too the Haskalah, or Hebrew intellectual movement, became strong among the Jews of Russia and Poland. Under the leadership of the journalist Perez Smolenkin and of M. L. Lilienblum many young men were weaned away from the idea of a sentimental universalism and began to espouse a Jewish nationalism. Among these was also young Perlman. At the completion of his study at the Preparatory school young Eliezer decided to study medicine, and to accomplish this purpose he had to move from the then benighted Czarist Russia to a more liberal surrounding in Paris. There he studied medicine at the University of Paris but became ill.

He had written an article, "Shechla nikhlada," published in the Hebrew magazine, *Ha Shakar*, in which he advocated the return of the Jew to Palestine, the original homeland. But with him this was not merely a matter of talk. Because his illness did not permit him to continue with his studies, he immediately carried out his plans and with his young wife, whom he met in Vienna, he settled in Jerusalem. Though physically weak and sickly, he was spiritually a man of tough fibre, earnest and energetic. And in Jerusalem, he immediately ventured into his idea that the Jewish revival must come about not merely through colonization in Palestine or elsewhere, but also through acceptance of the Hebrew of his ancestors as the modern tongue of the

settlers in the land of the Patriarchs and the Prophets of Israel. The reformation began in his home. He forbade the use of any language but Hebrew and refused to answer unless he was addressed in that language.

This aroused wide criticism, especially among the extreme orthodox, for Hebrew had become the language of prayer and of the literature of Rabbinic discussion, of the Codes and of the Responsa. Ben Yehuda also opposed the so-called system of the "Halukah," that is, the stipends meted out to the settlers from funds collected throughout the Diaspora for the support of those who settled in Palestine to spend their lives in Talmudic studies and to die and be buried in the holy soil.

So strong was the opposition to Ben Yehudah that he was slandered before the Turkish Pasha, governor of Jerusalem, for some of his articles in the *Ha Levi*, a Hebrew periodical edited by him, and he was arrested and imprisoned for a short period. His incarceration did not weaken his spirit. He fought for the establishment of schools where modern Hebrew would be the spoken language. He organized the "Va-ad Ha-Lashm," the Language Board, in 1889, to which scholars came regularly to add new words for use in the daily life of the Jewish community. Eliezer ben Yehudah lived to see his ideal realized, for Hebrew became the medium of conversation among the Palestinian Jews and indirectly among some Diaspora Jews.

Eliezer ben Yehudah was by nature a scholar. He spent a great part of his active and stormy life in study and the result of this study is his great "Thesaurus," known as the *Milon Ha-Lashm Ha Ibri Ha-Yeshana Ve-Ha-Hadasha* (A Complete Dictionary of Ancient and Modern Hebrew). In the library of the Brooklyn Jewish Center we have this work in thirteen volumes but it is not yet complete. There are still a few volumes to be published posthumously by a board of editors. It contains every word used in Hebrew, past and present, and quotes the sources where it is found.

The Hebrews have not forgotten Ben Yehudah. A number of Palestinian cities have streets named in his honor. But it

is his great dictionary which is a distinguished memorial to his name. The seed which he planted in the somewhat sterile soil has now become a thriving plant. Hebrew, the dead language, is now the modern language.

—DR. ELIAS N. RABINOWITZ.

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FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

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A DOCTOR VISITS ISRAEL

(Continued from page 10)

before the great influx of immigrants most of the doctors, especially the very good ones, found it difficult to make a living and joined the Kupat Holim. Its medical director, Dr. Berman, is one of the most brilliant women I have ever met, both as a person and as a doctor. She requested me to send to her as many doctors from the U. S. A. as want to come, especially pediatricians and orthopedic surgeons.

I was greatly impressed with the way the kibbutzim take care of their aged and their children. The children on these farms are the most beautiful I have ever seen, and it is pleasurable to note that many of them reaching the age of ten know four to six languages. Their general I.Q. is very high because they are made to grow up with an independence and a resourcefulness that even our own children could beneficially copy.

My mission was to advise the government in regards to a poliomyelitis epidemic that was added to its numerous other *tzores*. Up to now there have been

over 2200 cases of this disease. I found that what was mostly needed was trained personnel. I have arranged to bring to the U. S. eight physiotherapists for special training. They will be trained and housed at the Jewish Sanitarium for Chronic Diseases of Brooklyn. I have also arranged for three doctors to be sent to the U. S. A. for special work in the rehabilitation of the crippled. They will be trained and housed at Columbia University and New York University. These will be able to return to Israel within a year and act as teachers for others. As for special hospital facilities I recommended to the Government that an inpatient hospital of 150 beds be built in the Tiberius region, like our Warm Springs institute in Georgia. I also recommended that ambulatory clinics for rehabilitation be built and attached to the Government Hospital in Haifa, Berenson Hospital in Tel Aviv and the Hadassah Hospital in Jerusalem. Of course all this requires money. I will be bothering many of my moneyed friends about this.

JUDAISM AT YALE

(Continued from page 10)

few students from Israel are around, but only rarely is there a spurt of Zionist militancy. The prevailing mood in Jewish affairs is not to overdo things, not to flaunt Judaism too openly. The Hillel Foundation, however, has certainly not

neglected to maintain what one may describe as a "respectable, leisurely" cultural, religious, and social program of Jewish living on the Yale University campus.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

THE nineteenth season of the Brooklyn Jewish Center Institute of Jewish Studies for Adults will hold its formal opening of the season's work on Wednesday evening, October 31, at 8 P.M. Both Dr. Levinthal and Rabbi Saltzman, directors of the Institute, will outline the program of studies for the coming year.

Courses will be given in conversational Hebrew from the elementary grade to very advanced classes, on Wednesday evenings. Courses in Jewish History and Talmud will be held on Tuesday evenings; Religion on Wednesday evenings. We will also continue the morning courses in Bible and the philosophy of Jewish Religion Wednesday mornings with Dr. Alexander J. Burnstein as instructor, and Mr. Shpall will continue with his Hebrew classes. The morning classes are for women only.

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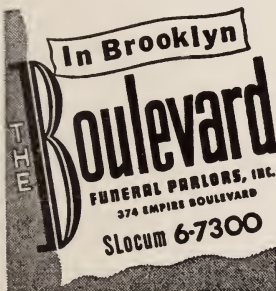
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